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50 ! LEADERS

a unique opportunity to commemorate and serve the 50th anniversary of the NAACP in a truly significant way

Among the readers of this magazine, we seek 50 dedicated leaders. As a magnificent inspiration to our 50th Anniversary Celebration and to our 1959 Fighting Fund for Freedom Dinner, we ask each of these 50 devoted people to assume the responsibility for securing, beyond the activities of his local NAACP chapter, at least $5,000 in funds. This sorely needed financial support may be secured by making a personal contribution, by securing Life Memberships, by soliciting contributions to the Fighting Fund for Freedom, or by any combination of these three methods. The challenge is great; so is the need. Let the leaders step forward now.

Write, wire or phone to any of the three co-chairman listed below.

KIVIE KAPLAN JACKIE ROBINSON DR. GEORGE CANNON

Care of NAACP, 20 West 40th Street, New York 16, N. Y.

THE CRISIS

Founded 1910
REG. U. S. PAT. OFF.

A RECORD OF THE DARKER RACES

Editor: James W. Ivy
Editorial Advisory Board: Lewis S. Gannett, Arthur B. Spingarn, Sterling A. Brown, Carl Murphy

Vol. 66, No. 1 **Whole Number 559**

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January, 1959

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Jewell Wallace, originally from Philadelphia, Pennsylvania, now resident in Brooklyn, New York. After finishing high school, Miss Wallace studied commercial art at the School of Industrial Arts and also attended Pratt Institute. She is making singing her career.—*Cecil Layne Photo.*

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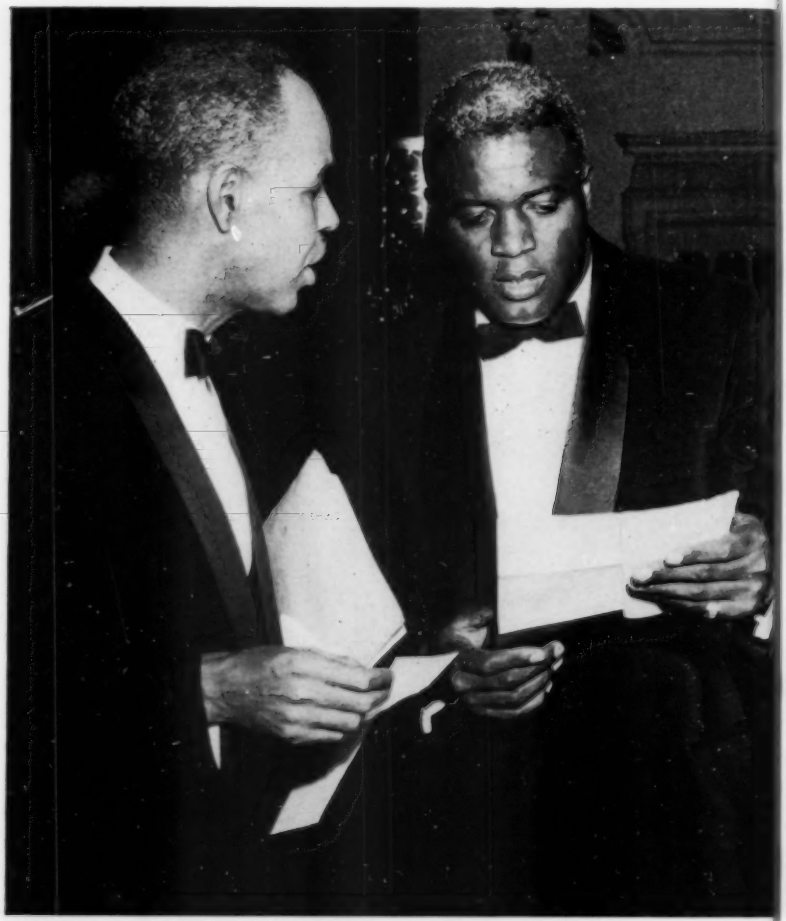
Cecil Layne

BISHOP LUTHER STEWART *of Hopkinsville, Kentucky, presiding prelate of the Second Episcopal District, CME Church, presents a check for $1,000 to Roy Wilkins (L), executive secretary of the NAACP, for the Association's fight for freedom fund. Bishop Stewart presented the contribution on behalf of the College of Bishops of his denomination, of which he is secretary.*



ROY WILKINS *and Jackie Robinson (R) go over the program of the second annual NAACP Freedom Fund dinner before mounting the dais in the Hotel Roosevelt. Mr. Robinson was master of ceremonies at the dinner held in the Hotel Roosevelt, New York City, on November 16.*

■ Equal rights will come despite the opposition of bigots and die-hards.

Human Rights*

By Thomas D. McBride

IT is a distinct honor to be invited to address your State Convention and I shall not abuse the privilege by uttering partisan political statements. I am going to speak to you rather about human rights. Not civil rights or civil liberties, for these are lesser things than human rights. The human rights of which I speak come to us from God. Governments neither give them nor may take them away. Our constitutions do not create them; they merely guarantee them against interference by governments. These God-given rights, as stated in the Declaration of Independence, stem from the indisputable fact that all men are created equal. They include the rights of life, liberty and the pursuit of happiness.

There is a host of specific rights derived from these which are the property of every citizen in a Democratic society. These include the equal rights to vote; the right to education; right to equal opportunity to pursue gainful employment; to due process of law; to the equal protection of the laws; and not the least, the right to assemble in an organization such as the NAACP for the lawful purpose of securing recognition and enforcement of all the rights of all of us.

Although the Bill of Rights spells out certain individual rights therein, it must not be forgotten that the Constitution itself says: "The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others *retained* by the people."

Whenever denial of these rights occurs, not only the individual but all society is harmed. As St. Paul put it:

> . . . But God has so tempered the body together in due portion as to give more abundant honor where it was lacking; that there may be no disunion in the body, but that the members suffers anything, all the members suffer with it, or if one member glories, all the members rejoice with it.

---

* An address by Thomas D. McBride, attorney general of the Commonwealth of Pennsylvania, to the twenty-fourth annual Conference of the Pennsylvania NAACP on October 25, 1958.

President Lincoln stated it similarly:

A house divided against itself cannot stand. I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved; I do not expect the house to fall; but I do expect it will cease to be divided. It will become all one thing, or all the other.

I share Lincoln's optimism. Albeit the people of this nation are divided on serious questions of the enforcement of human rights, I believe that the ultimate recognition of them by all state and local governments and individuals is inevitable. I think the recognition of equal rights will come despite the efforts of human beings against it and even without the conscious efforts of their proponents for it. I believe this because it really represents the will of God.

DUTY OF FREE GOVERNMENT

It is a basic tenet of American life that persons similarly situated should be similarly treated. To espouse the contrary is a contradiction of the very ethos of Americanism. In guaranteeing these rights our Constitutions impose upon the law enforcement agencies of government the affirmative duty of enforcing them. In fact, it seems to be that law enforcement is at its most noble when it enforces human rights even against government itself. There are those who mistakenly say that it is the first duty of government to preserve itself. They are wrong. The first duty of government is to govern justly and decently. When it does that it is justified in perpetuating itself.

How can it be pretended that if men are given their rights the government will fall—or even be weakened? The whole history of the free world demonstrates the contrary. As men become more free government becomes stronger and better able to guarantee that freedom.

I am indeed proud to quote the words of the late Justice Frank Murphy:

Common sense dictates that with virility and courage we must prepare ourselves to guard all the magnificent physical and spiritual resources that make up our national heritage. To let our defenses weaken—to be soft or infirm in our attitude toward national security—would be a faithless and unworthy thing. But, while we must be strong to protect our democratic heritage, we can and must still recognize that the heart and soul of our heritage is the evil liberty of the individual, and that in protecting our physical wealth we must not destroy our spiritual wealth of freedom. For civil liberty is still the finest possession of the American people. It is still that priceless thing without which life loses its dignity and becomes only a hopeless form of spiritual slavery. And, by the same measure that civil liberty is precious to us, we must be willing and determined to defend it against the forces that threaten to destroy it.

Equally mistaken is the notion that the enforcement of these rights hinders law enforcement. Given a choice between our rights and that kind of law enforcement, then I suggest that such law enforcement is not worth the candle. It is the affirmative duty of all law enforcement agencies to see to the enforcement of these rights. It is equally the duty of the citizen, alone, and in groups, to assert and fight for his human rights.

Having said so much need it remain in the area only of philosophi-

cal discussion? Is there no duty on the part of political parties, legislative leaders, judicial officers and others to implement these great ideas by practical conduct? What have been the recent developments along these lines? Doubtless the most noble recent assertion of such rights is the 1954 decision of the United States Supreme Court in the case of Brown against The Board of Education. I am constantly amazed that some of our great political leaders give it support only because it is the decision of the United States Supreme Court. They say it is the law of the land and that it must be followed. Why don't they say they would have declared the law the same way or that they think the Supreme Court did right? How can they think otherwise? Listen to the reasons for that great decision. In the words of Chief Justice Warren:

EDUCATION IMPORTANT FUNCTION

Today, education is perhaps the most important function of state and local governments. compulsory school attendance laws and the great expenditures for education both demonstrate our recognition of the importance of education to our democratic society. it is required in the performance of our most basic public responsibilities, even service in the armed forces. It is the very foundation of good citizenship. Today it is a principal instrument in awakening the child to cultural values, in preparing him for later professional training, and in helping him to adjust normally to his environment. In these days, it is doubtful that any child may reasonably be expected to succeed in life if he is denied the opportunity of an education. Such an opportunity, where the state has undertaken to provide it, is a right which must be made available to all on equal terms.

We come then to the question presented: Does segregation of children in public schools solely on the basis of race, even though the physical facilities and other 'tangible' factors may be equal, deprive the children of the minority group of equal education opportunities? We believe that it does. . . .

To separate them from others of similar age and qualifications solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone. . . . We conclude that in the field of public education the doctrine of 'separate but equal' has no place. Separate educational facilities are inherently unequal."

That pronouncement was made on May 17, 1954, by a unanimous Supreme Court. Here tonight, four and a half years later, we may rightly wonder what the decision accomplished. In four and a half years we have in too large a measure rested on the laurels of that decision. We have not been sufficiently active either in defense of the decision or in its implementation. We have allowed too much grass to grow under our feet. We permitted the powerful opponents of our cause to mobilize the resources of bigotry and hatred against the implementation of the decision.

Perhaps this is second guessing on my part. I think that at the time of the decision I may have been in favor of gradualism. But I have lost patience with it now. The opponents of integration have, by every trick in the book, attempted to evade the clear duty imposed on them by the

law. So far did the situation deteriorate that it was necessary to justifiably employ the armed might of the federal government to enforce it. But still the delaying action continues. In the name of the preservation of public order the governor of Arkansas closed the public schools. And again it was left to the Supreme Court to step into the breach. The Court did so, and struck down the attempted frustration on September 12, 1958. On September 29 the Court issued its unanimous opinion on that question. In the Court's own words:

No state legislator or executive or judicial officer can war against the Constitution without violating his undertaking to support it. Chief Justice Marshall spoke for a unanimous Court in saying that: 'If the legislatures of the several states may, at will, annul the judgments of the courts of the United States, and destroy the rights acquired under those judgments, the constitution itself becomes a solemn mockery. . . .' A Governor who asserts a power to nullify a federal court order is similiarly restrained. If he had such power, said Chief Justice Hughes, in 1932, also for a unanimous Court, 'it is manifest that the fiat of a state Governor, and not the Constitution of the United States, would be the supreme law of the land; that the restrictions of the Federal Constitution upon the exercise of state power would be but impotent phrases. . . .'

PROGRESS IS SLOW

The progress of the public school integration decision has been slow—but it is progress. In many areas of the nation the decision has been calmly accepted and put into operation. But continued efforts are required, for it has still a long way to go.

The NAACP may be justifiably proud of its leadership in the fight for school integration.

But there are other areas in which recognition of equal rights still lags. A need almost equally fundamental with education is employment opportunity. In this area, at least in Pennsylvania, considerable progress has been made. In three of our largest cities fair employment practices laws have been in operation for many years, and recently we established a State Fair Employment Practices Commission which, in the short time it has been in existence, has done a splendid job of promoting and protecting equal job opportunities throughout the Commonwealth.

In housing, too, some progress has been made. It has been long since established that no state agency may constitutionally lend its aid to discrimination in housing. This negative restriction on the state is not enough. There must be a positive program within the framework of the Constitution to protect equal rights in housing. Two programs are presently being considered. One emphasizes housing which is financed wholly or in part with public funds; the other seeks to reach private housing in units larger than a duplex. Which of the two plans ultimately will be acceptable to the Pennsylvania legislature, I do not know. The efforts of the Pennsylvania Equal Rights Council and of the Conference on Equal Housing Opportunities, and other similar groups throughout the state, have emphasized the latter approach. The Fellowship Commission of Philadelphia originally espoused the former, but by a close vote of its board agreed to support PERC's

views. The passage of either type of legislation will be a step forward. Perhaps this has been given consideration at NAACP meetings. Whatever form the proposal may take, it must be vigorously pressed in the forthcoming session of the legislature.

Even though the Fifteenth Amendment became effective eighty-eight years ago, men are still denied their right to vote by various schemes, such as a property holding requirement, the payment of a poll tax; or a discriminatorily applied literacy or educational test. To such property tests Tom Paine gave the *coup de grace*. He said:

You require that a man shall have sixty dollars' worth of property, or he shall not vote. Very well, take an illustration. Here is a man who today owns a jackass, and the jackass is worth sixty dollars. Today the man is a voter and he goes to the polls and deposits his vote. Tomorrow the jackass dies. The next day the man comes to vote without his jackass and he cannot vote at all. Now tell me, which was the voter, the man or the jackass?

NAACP LIFE SUBSCRIBER—*Rev. A. A. Davis (R), pastor of St. Luke's AME church in New York City, presents a $100 check as initial payment on $500 NAACP life membership for his church. Rev. Edward J. Odom, Jr., NAACP church secretary, accepts the check, with thanks, on behalf of the Association.*

Cecil Layne

MEMBERS *of the Jane Hunter Club of Canton, Ohio, the first group in Canton to take out a life membership in the NAACP.*

In other areas, such as public accommodations in hotels, restaurants, and transportation, laws have been passed, but in many instances to be violated with impunity.

The NAACP, since its founding nearly fifty years ago, has done much to foster and further recognition of the God-given equal rights of the Negro. The NAACP educational program, its espousal of peaceful and lawful means of achieving equal rights, have been such that it leaves behind a trail of proud victories in the areas of housing, voting, and education. Much has been done. Much remains to be done. With this splendid organization, a partnership indeed of well-disposed people in every racial, religious, and ethnic group, Negroes have the ability, the facilities, above all, the will to forge ahead. They carry a proud torch.

Do not let its light grow dim or fail. Rather hold it high, keep it aflame with the knowledge that your cause is just, with the assurance that many others beside your more than three hundred thousand members are with you and, above all, with the courage to see it through to the goal we all seek — a house *undivided*, a nation *without* bigotry and race hatred, a state in which all men, regardless of race, creed or color, can live together in harmony and in the full enjoyment of all of our God-given human rights.

Cecil Layne

DR. CHANNING H. TOBIAS, *NAACP board chairman, holds scroll of honor presented to Rudolf Bing (R), general manager of the Metropolitan Opera, New York City, at the Association's second annual Freedom Fund dinner held in the Hotel Roosevelt, New York City, on November 16.*

Cecil Layne

ARTHUR B. SPINGARN, *NAACP president, shows scroll of honor presented to John H. Johnson (L), Chicago, Illinois, magazine publisher, at the NAACP's second annual Freedom Fund dinner held in New York City on November 16.*

■ One of the strongest statements yet issued in the USA in support of integration

Discrimination and the Christian Conscience*

FIFTEEN years ago, when this nation was devoting its energies to a World War designed to maintain human fredom, the Catholic Bishops of the United States issued a prayerful warning to their fellow citizens. We called for the extension of full fredom within the confines of our beloved country. Specifically, we noted the problems faced by Negroes in obtaining the rights that are theirs as Americans. The statement of 1943 said in part:

In the Providence of God there are among us millions of fellow citizens of the Negro race. We owe to these fellow citizens, who have contributed so largely to the development of our country, and for whose welfare history imposes on us a special obligation of justice, to see that they have in fact the rights which are given them in our Constitution. This means not only political equality, but also fair economic and educational opportunities, a just share in public welfare projects, good housing without exploitation, and a full chance for the social advancement of their race.

In the intervening years, considerable progress was made in achieving these goals. The Negro race, brought to this country in slavery, continued its quiet but determined march toward the goal of equal rights and equal opportunity. During and after the Second World War, great and even spectacular advances were made in the obtaining of voting rights, good education, better-paying jobs, and adequate housing. Through the efforts of men of good will, of every race and creed and from all parts of the nation, the barriers of prejudice and discrimination were slowly but inevitably eroded.

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* The Catholic Bishops of the United States at the close of their annual meeting in Washington, D.C., November 12-14, issued the above statement. It was signed by twelve episcopal members of the Administrative Board of the National Catholic Welfare Conference, the bishop's coordinating agency, and approved by the entire hierarchy.

Because this method of quiet conciliation produced such excellent results, we have preferred the path of action to that of exhortation. Unfortunately, however, it appears that in recent years the issues have become confused and the march toward justice and equality has been slowed if not halted in some areas. The transcendent moral issues involved have become obscured, and possibly forgotten.

Our nation now stands divided by the problem of compulsory segregation of the races and the opposing demand for racial justice. No region of our land is immune from strife and division resulting from this problem. In one area, the key issue may concern the schools. In another it may be conflicts over housing. Job discrimination may be the focal point in still other sectors. But all these issues have one main point in common. They reflect the determination of our Negro people, and we hope the overwhelming majority of our white citizens, to see that our colored citizens obtain their full rights as given to them by God, the Creator of all, and guaranteed by the democratic traditions of our nation.

There are many facets to the problems raised by the quest for racial justice. There are issues of law, of history, of economics, and of sociology. There are questions of procedures and technique. There are conflicts in cultures. Volumes have been written on each of these phases. Their importance we do not deny. But the time has come, in our considered and prayerful judgment, to cut through the maze of secondary or less essential issues and to come to the heart of the problem.

MORAL AND RELIGIOUS

The heart of the race question is moral and religious. It concerns the rights of man and our attitude toward our fellow man. If our attitude is governed by the great Christian law of love of neighbor and respect for his rights, then we can work out harmoniously the techniques for making legal, educational, economic, and social adjustments. But if our hearts are poisoned by hatred, or even by indifference toward the welfare and rights of our fellow men, then our nation faces a grave internal crisis.

No one who bears the name of Christian can deny the universal love of God for all mankind. When Our Lord and Savior, Jesus Christ, "took on the form of man" (Phil. 2, 7) and walked among men. He taught as the first two laws of life the love of God and the love of fellow men. "By this shall all men know that you are my disciples, that you have love, one for the other." (John 13, 35) He offered His life in sacrifice for all mankind. His parting mandate to His followers was to "teach all nations." (Mat. 28, 19).

Our Christian faith is of its nature universal. It knows not the distinctions of race, color, or nationhood. The missionaries of the Church have spread throughout the world, visiting with equal impartiality nations such as China and India, whose ancient cultures antedate the coming of the Savior, and the primitive tribes of the Americas. The love of Christ, and the love of the Christian, knows no bounds. In the words of Pope

Pius XII, addressed to American Negro publishers twelve years ago, "All men are brothered in Jesus Christ; for He, though God, became also man, became a member of the human family, a brother of all." (May 27, 1946).

Even those who do not accept our Christian tradition should at least acknowledge that God has implanted in the souls of all men some knowledge of the natural moral law and a respect for its teachings. Reason alone taught philosophers through the ages respect for the sacred dignity of each human being and the fundamental rights of man. Every man has an equal right to life, to justice before the law, to marry and rear a family under human conditions, and to an equitable opportunity to use the goods of this earth for his needs and those of his family.

From these solemn truths, there follow certain conclusions vital for a proper approach to the problems that trouble us today. First, we must repeat the principle—embodied in our Declaration of Independence — that all men are equal in the sight of God. By equal we mean that they are created by God and redeemed by His Divine Son, that they are bound by His Law, and that God desires them as His friends in the eternity of Heaven. This fact confers upon all men human dignity and human rights.

Men are unequal in talent and achievement. They differ in culture and personal characteristics.

Some are saintly, some seem to be evil, most are men of good will, though beset with human frailty. On the basis of personal differences we may distinguish among our fellow men, remembering always the admonition: "Let him who is without sin . . . cast the first stone . . ." (Jh., 8, 7). But discrimination based on the accidental fact of race or color, and as such injuries to human rights regardless of personal qualities or achievements, cannot be reconciled with the truth that God has created all men with equal rights and equal dignity.

Secondly, we are bound to love our fellow man. The Christian love we bespeak is not a matter of emotional likes or dislikes. It is a firm purpose to do good to all men, to the extent that ability and opportunity permit.

Among all races and national groups, class distinctions are inevitably made on the basis of like-mindedness or a community of interests. Such distinctions are normal and constitute a universal social phenomenon. They are accidental, however, and are subject to change as conditions change. It is unreasonable and injurious to the rights of others that a factor such as race, by and of itself, should be made a cause of discrimination and a basis for unequal treatment in our mutual relations.

CHRISTIAN VIEW

The question then arises: Can enforced segregation be reconciled with the Christian view of our fellow man? In our judgment it cannot, and this for two fundamental reasons.

1) Legal segregation, or any form of compulsory segregation, in itself and by its very nature imposes a stigma of inferiority upon the segregated people. Even if the now obso-

lete Court doctrine of "separate but equal" had been carried out to the fullest extent, so that all public and semipublic facilities were in fact equal, there is nonetheless the judgment that an entire race, by the sole fact of race and regardless of individual qualities, is not fit to associate on equal terms with members of another race. We cannot reconicle such a judgment with the Christian view of man's nature and rights. Here again it is appropriate to cite the language of Pope Pius XII: "God did not create a human family made up of segregated, dissociated, mutually independent members. No; He would have them all united by the bond of total love of Him and consequent self-dedication to assisting each other to maintain that bond intact." (September 7, 1956).

2) It is a matter of historical fact that segregation in our country has led to oppressive conditions and the denial of basic human rights for the Negro. This is evident in the fundamental fields of education, job opportunity, and housing. Flowing from these areas of neglect and discrimination are problems of health and the sordid train of evils so often associated with the consequent slum conditions. Surely Pope Pius XII must have had these conditions in mind when he said just two months ago: "It is only too well known, alas, to what excesses pride of race and racial hate can lead. The Church has always been energetically opposed to attempts of genocide or practices arising from what is called the 'color bar'." (September 5, 1958).

One of the tragedies of racial oppression is that the evils we have cited are being used as excuses to continue the very conditions that so strongly fostered such evils. Today we are told that Negroes, Indians, and also some Spanish-Speaking Americans differ too much in culture and achievement to be assimilated in our schools, factories, and neighborhoods. Some decades back the same charge was made against the immigrant, Irish, Jewish, Italian, Polish, Hugarian, German, Russian. In both instances differences were used by some as a basis for discrimination and even for bigoted ill-treatment. The immigrant, fortunately, has achieved his rightful status in the American community. Economic opportunity was wide open and educational equality was not denied to him.

Negro citizens seek these same opportunities. They wish an education that does not carry with it any stigma of inferiority. They wish economic advancement based on merit and skill. They wish their civil rights as American citizens. They wish acceptance based upon proved ability and achievement. No one who truly loves God's children will deny them this opportunity.

COURAGE NEEDED

To work for this principle amid passions and misunderstandings will not be easy. It will take courage. But quiet and persevering courage has always been the mark of a true follower of Christ.

We urge that concrete plans in this field be based on prudence. Prudence may be called a virtue that inclines us to view problems in their proper perspective. It aids us to use the proper means to secure our aim.

The problems we inherit today are rooted in decades, even centuries, of custom and cultural patterns. Changes in deep-rooted attitudes are not made overnight. When we are confronted with complex and far-reaching evils, it is not a sign of weakness or timidity to distinguish among remedies and reforms. Some changes are more necessary than others. Some are relatively easy to achieve. Others seem impossible at this time. What may succeed in one area may fail in another.

It is a sign of wisdom, rather than weakness, to study carefully the problems we face, to prepare for advances, and to by-pass the non-essential if it interferes with essential progress. We may well deplore a gradualism that is merely a cloak for inaction. But we equally deplore rash impetuosity that would sacrifice the achievements of decades in ill-timed and ill-considered ventures. In concrete matters we distinguish between prudence and inaction by asking the question: Are we sincerely and earnestly acting to solve these problems? We distinguish between prudence and rashness by seeking the prayerful and considered judgment of experienced counselors who have achieved success in meeting similar problems.

For this reason we hope and earnestly pray that responsible and sober-minded Americans of all religious faiths, in all areas of our land, will seize the mantle of leadership from the agitator and the racist. It is vital that we act now and act decisively. All must act quietly, courageously, and prayerfully before it is too late.

For the welfare of our nation we call upon all to root out from their hearts bitterness and hatred. The tasks we face are indeed difficult. But hearts inspired by Christian love will surmount these difficulties.

Clearly, then, these problems are vital and urgent. May God give this nation the grace to meet the challenge it faces. For the sake of generations of future Americans, and indeed of all humanity, we cannot fail.

Signed by members of the Administrative Board, National Catholic Welfare Conference, in the name of the Bishops of the United States:

Francis Cardinal Spellman, Archbishop of New York; James Francis Cardinal McIntyre, Archbishop of Los Angeles; Francis P. Keough, Archbishop of Baltimore; Karl J. Alter, Archbishop of Cincinnati; Joseph E. Ritter, Archbishop of St. Louis; William O. Brady, Archbishop of St. Paul; Albert G. Meyer, Archbishop of Chicago; Patrick A. O'Boyle, Archbishop of Washington; Leo Binz, Archbishop of Dubuque; Emmet M. Walsh, Bishop of Youngstown; Joseph M. Gilmore, Bishop of Helena; Albert R. Zuroweste, Bishop of Belleville.

Harry Cox

LITTLE ROCK *graduate Ernest Green, the first Negro to graduate from Little Rock's Central High, receives the keys to the City of San Francisco from the official representative of Mayor George Christopher upon Green's arrival in San Francisco.*

■ This mixed throng of young people marched for freedom

"We Will Come Back Again and Again . . ."

By Lucille Banta

IN THE raw violet drizzle of dawn I see their faces. Warm, eager, expectant faces, chattering and laughing . . . brown, white, tan and golden under their glistening umbrellas.

I hear their names; roll-call is on the street this morning. Each one shouts "Here!" like a hurrah in answer to his name, then piles excitedly into a waiting bus.

Jimmy Williams (here!) . . . Luis Ramirez (here!) . . . Ella May Wong, Judy Shapiro, Pana Karydes . . . (Here I am! Here!)

Some of their mothers have come to see them off. A few will go along with them, five adults to every bus. All the rest are kids, just a bunch of twelve- to fourteen-year-old kids from Booker T. Washington Junior High School in New York City.

Then suddenly in my eyes they are more than just kids. They are a symbol, a hope of our time. They are our ambassadors of good will among men; our frontline defenders of human brotherhood. They are marching on Washington (October 25, 1958) in support of their schoolmates in the South, to demand of our President in the watching eyes of the world. . . . "Integration NOW!"

I recall other young faces I have seen. . . . two white boys, their features split with hate, ganging up on one small Negro lad who is defending his little sister near the steps of a public school. I feel a stab of shame at this recollection. For I am a white mother, and I have a special responsibility toward those hate-hardened boys. Then I think of my own teenage girl, who has already left for the Capitol on her high school bus. I study the glowing, mist-drenched young faces all around me. And I am deeply re-assured that indeed, Little Rock is *not* America!

MRS. LUCILLE BANTA, a housewife and the mother of two children, lives in New York City.

Twelve thousand of us are marching on Washington from points north, east, south and west. Fourth-grade kiddies and Ivy League sophisticates, the high school rock 'n roll set and the sedate Ph.D. crowd. From New York, Baltimore, Philly, Chicago, Cleveland, Detroit, and as far south as North Carolina and as far west as you can get (one group flew in by chartered plane from Los Angeles). We come from 63 colleges, 45 high schools and 27 grade schools. We are students (about 10,000), teachers and parents (some 1,500), ministers (230) plus assorted nurses, doctors, observers. The Negroes and whites among us are almost equal in number. And there are Spanish-speaking youths and some Orientals too.

A MIXED THRONG

Twelve thousand of us! Seldom if ever has such a mixed throng of young people assembled to march anywhere together, even into battle. Twelve thousand of us, converging on a single point in time and space where the epic decision of our time must be met and made. *Shall the democratic law of our land prevail in schools where it is taught, or shall we abandon our children to the lawless rule of hate?*

The buses are loaded. We're ready to roll.

The young folks make merry as we zoom along. There are guitars aplenty on these wayward buses. They rock and roll with laughter, boy-girl banter, song:

> Orval Fabus closed school up
> Tighter than a beanie;
> Orval Fabus closed school up
> Because he is a meanie!

The youngsters sing out to the tune of Yankee Doodle. And:

> In every town, in every state;
> In every school on every slate,
> We're gonna write "Desegregate!
> And open all schools to all kids!"

They are gay with anticipation. There is glamour and glitter ahead. Their idols, Harry Belafonte and Jackie Robinson, will lead the line of march, each holding a Negro and a white child by the hand. Other celebrities will follow, similarly flanked: A Philip Randolph, Mrs. Ralph J. Bunche, Mrs. Martin Luther King, Father C. Kilmer Meyers of Trinity Church Chapel. A satin-clad, plume-hatted bugle and drum corps will head the parade; St. Martin's Nautical Cadets will march in full army and navy regalia, though without fire-arms, to point up the nonviolence to which the marchers are dedicated. Washington's own Admiral Murray Drill Squad will decorate the proceedings in royal blue uniforms with white battle helmets and spanking white gloves. A delegation of leading students will visit the President himself at the White House.

A Fourth of July kind of excitement is in the air. So the kids in the buses are in a holiday mood.

But as each tick of the speedometer marks us nearer our Capitol City—hub of democracy, hope of humanity and home of the Great Decision—a veil of quiet drifts over our bus. Jokes simmer down, songs trickle away; each one settles into his or her own private thoughts.

What am I doing here? Why did I come? What will it all accomplish?

The bus I am on, like every other, holds a strange admixture of person-

alities, ages, backgrounds, hopes, dreams.

There is twenty-one-year-old Mary from Boston. She's one of thirteen Ngro students now enrolled at Barnard College; total student population, 1,300! She blames this shocking sample of northern segregation chiefly on the high schools. "They try to discourage Negro kids from going on to college," she says. "I know my own guidance teacher tried to dissuade me." But Mary worked like fury for her right to a higher education. She's been a telephone solicitor, library assistant, post-office worker, baby sitter and typist for her professors. She also won three scholarships, with which she claims Barnard is "most generous."

WON'T MOVE SOUTH

Of the Youth March, she says she has always felt strongly about school integration, but "never had a chance to do anything big or public about it before." Here at last is her chance.

There's Allen, seventeen, son of a poultry farmer and Columbia premed ("I guess I'm in favor of socialized medicine"). Allen first heard about the Youth March at a Young Socialitsts' street rally. "I think we should make one big stink about this, till we get what we 're after," is his forthright opinion.

Mrs. Gwendolyn Douglas is an attractive young Negro mother, chaperon of our bus, and also a self-avowed follower of Reverend King. "If he's behind this, it's got to be right," she declares. Mrs. Douglas owns land in North Carolina, "a nice big plot, just across the street from a beautiful new empire of a school, a whole campus, built this year." But she won't move down there. "I couldn't send my own daughter to that school, even though I pay taxes on the land it stands on. Negro kids in that neighborhood have to walk three miles away to go to school." Reason enough for her to be here with us today.

And there's Mike, eighteen, Columbia liberal arts man and offended to be taken for a New Yorker (which he is). Mike doesn't know what he'll do after school. His mother wants him to teach; Dad thinks he should work in a factory. Both parents are lawyers and he "hates law". He's waiting "for Spain to come alive again", or maybe Cuba will provide him with a cause. Meanwhile he spends his spare time working for Wall Street and being a good-humored doubter. "I'm in emapthy with this March", he explains. "Certainly no harm can come from it; maybe a little good. You can't do anything with a Talmadge or a Russell, but let's hope we can do something with their sons."

Less of a skeptic is little Mike, age six. But when asked why he came along Mikie shrugs: "I forget what it's for," he admits with a sheepish grin. Then something occurs to him. "Oh — but I do know the new words to the Yankee Doodle song, all the way through." He sings the parody too, all the way through. This reminds him of why he's here.

Mommy beams at him with indulgent pride. "Well, he ought to know it," she confesses. "His Daddy wrote it."

"Say isn't this great!" glows

blonde, thirteen-year-old Johnny, who lives at the New York Institute for the Education of the Blind. "You know what I'm gonna do? I'm gonna write up this March in Braille," Johnny informs me. "Then I'm gonna take it around my school for *all* the kids to see!"

What brought them all together, these so-different young Americans? What started this multi-colored snowball rolling? Who shed this new ray of light on the meaning of brotherly love, a small light as yet, but so piercingly bright it can help blind children to "see"?

It all began with a letter. A simple, moving letter from Reverend Martin Luther King, heroic young leader of 50,000 marchers who walked bus jim-crow to death in Montgomery two years ago, to A. Philip Randolph, nationally known labor leader.

YOUTHFUL JUBILATION

Let our young folk down here know they are not alone in their daily battle against school segregation, the young minister pleaded. They deserve the support of every school child in the land.

Almost on the day the letter arrived, a group of students came independently to call on Mr. Randolph. It was a mixed group of young people who had marched with him on the Prayer Pilgrimage last May, when 25,000 "pilgrims" on the Lincoln Memorial steps asked God to guide the President in bringing the Southland into freedom's fold.

"Our prayers for civil rights will never be answered," they now declared, "while children of any race or creed are locked out of any school."

Randolph agreed. He showed them Dr. King's letter. Elated, the group sat down and began making plans. Then they sent word back down South that the time had come for a mass turnout of America's youth.

Jubilant at the news, Reverend King came all the way to New York to round up support for a great Youth March, first of its kind in our nation's history. On September 19, at a monster street rally in front of Harlem's Hotel Theresa, he sounded the call. Both major party condidates for governorship of New York State were present and heard the summons. Millions came to hear of it the following day, when Rev. King was stabbed in the chest by a deranged woman in a Harlem department store. On his hospital bed, suffering severely from a deep wound, the youthful Reverend was concerned about just two things: that the poor, sick creature who had stabbed him should not come to harm, and that plans for the Youth March should proceed apace.

A skeleton staff of volunteers set up a Youth March headquarters at 312 W. 125 Street, "labor's home in Harlem". Under the clipped efficiency of their coordinator, Bayard Rustin, this handful of young devotees worked on an almost round-the-clock schedule for over a month. They figured with self-driving energy they could handle the 1,000 to 1,500 marchers whom the more optimistic counted on to participate in Y.M. Day.

Night and day they sweated out countless letters, press stories, telegrams, phone calls, made endless contacts, plans, arrangements; called

upon adult leaders, student groups, parents, teachers, churches, unions, fraternal organizations, community centers, bus companies, the Washington police, even the Red Cross. They negotiated for about 1,200 persons to be fed in Washington on the day of the march, in sympathetic churches and union halls.

Tirelessly this dedicated few gave its labor of love. But response to the call was so overwhelming that even these inexhaustible actives were staggered by it.

The Day had come, and not the expected thousand but twelve thousand marchers showed up. Exactly *twelve times* the number they had counted on. What joy, and what consternation. How to cope with them, assemble them—how just to *feed* them all!

Suddenly these details no longer mattered. All that mattered was the endless motorcade of buses stretching out to the Washington skyline, as far as the eye could see.

BANNERS IN THE BREEZE

We are there. The famous Capitol Dome of whitewashed iron leaps up on the horizon.

"There it is! There it is! come shouts.

"Why is it so grey?" one girl wants to know.

"That's from all the mud-slinging," replies another.

We get off. Behind us are buses, and still more buses.

"*Well!* . . . Boy! This is more *like* it," exclaims big Mike, who had been getting a bit lonely on our self-enclosed island on wheels. "I feel whole lots better now."

So do we all. There are thousands of us here already, and more pouring in every minute. They're beginning to form in ranks along Constitution Avenue. There is hubbub and hustle and preparation. Signs go up: "Segregation—a Shame to Democracy". "No Child is Free until we are All Free". Bright silken banners flap in the breeze, announcing various societies, lodges. People arrive wearing beanies, blue, green and orange — each color designating a different Long Island community. Children of members of the famed 369th Regiment draw up, smartly correct in their "G.I." 's and spats. I see the principal of my own child's school go rushing by. Long lines queue up at Committee tables for supper tickets, last minute instructions. An Episcopal minister is the first spectator to line up at the curb, smiling and nodding his approval.

All at once there is a flurry of great excitment. Girlish squeals rise in the air like a flock of panicking seagulls. Kids break ranks and begin running from all directions. Parents and teachers—I too—call them back, but to no avail. The forming parade threatens to disband. The lawn along Constitution Avenue starts to look like the scene of a high-school football skirmish.

At last we oldsters discover the reason for the near-riot. Harry Belafonte has just arrived, accompanied by his wife. They are on their way to join Jackie Robinson at the head of the March.

SOLEMN OCCASION

The bugle and drum corps strikes up a long roll. And we're off! Group

after group, banner following banner. We walk slowly, firmly, quietly. Gone now are the squeals and the shouting, the boisterousness and the laughter. Even the eight-year-olds seem to sense the gravity of the occasion and march solemnly, proudly, bearing aloft signs and placards which speaks for all of us. "The World sees Little Rock" . . . "One Country, One Classroom" . . . "Integration is America's First Line of Defense."

We are walking for freedom:

> Equal rights for all is the central moral issue of our time. The brotherhood of man is the breath of our Constitution . . . the bedrock of our Republic . . . the message to which our religions give universal utterance.
>
> None of us may grasp freedom or enjoy it undisturbed while any of us is still in chains. . . . We shall come back to Washington again and again . . . to press for laws which will guide our advancement to a fuller and more just interracial Democracy.

We are carrying these winged words of our youth pledge to the President of the United States, to the very door of the White House.

Twelve thousand of us here, and uncounted others are ranged unseen behind us. For we have the outspoken support of many: the NAACP, the Young Adult Council, U.S. affiliate of the World Assembly of Youth representing 25 nationwide organizations, the YMCA, the YWCA, the national convention of Episcopal Churches, the National Student Association, and scores of local groups — organizations representing six million young Americans who are marching with us in spirit. And youth across the world walks with us too.

We march silent with the meaning, the bigness of our dream. Now we have swarmed over the broad, stately steps of the Lincoln Memorial, and the thoughtful eyes of the Great Emancipator can see us stretching out as far as the slender shadow of the Washington Monument. Heads turn in jubilant amazement at our numbers. Mrs. Ralph Bunche welcomes us; Lillian Smith, celebrated white author from the South, adds her greetings. Today we are neither Democrats nor Republicans, nor grinders of axes for any special group. Today we are all simply Americans seeking to knit up our ravelled freedoms.

The marchers were denied a meeting with President Eisenhower, with the explanation that the President was "not available." Disheartened but not discouraged, the group left a protest and a promise for Mr. Eisenhower. In the words of the youth pledge it was: "We will come back to Washington again and again." The next march has been set for May 17, the anniversary of the great Supreme Court decision in favor of integration.

Looking and Listening . . .

JOHN BROWN FARM

MANY Americans know that John Brown's body lies amouldering in the Grave, but few know just where that grave is. It is on his farm homestead at North Elba, one of New York State's historic properties.

John Brown was born near Torrington, Connecticut, in 1800, the son of a tanner, and as a young man practiced that trade. He moved to Pennsylvania about 1825, and was in Ohio from 1837 to 1845. He worked as a tanner, a farmer and a wool broker, and he tried various other pursuits, in none of which was he very successful.

In the year 1849, the abolitionist leader, Gerrit Smith, deeded to John Brown, as a gift, a farm of 350 acres, situated on the western slope of the valley of the Au Sable, at North Elba. Brown had just before this made a journey to Europe in the furtherance of his woolen business and while there became interested in the superb stock on the English estates. So he moved his family of stalwart sons into his forest home and stocked his mountain pastures with imported English cattle and, for once in his long career of wandering and business failure, seemed to prosper.

But the rumblings of the "irrepressible conflict" reached him in his secluded retreat. His spirit was as turbulent and wild as the Adirondack torrents that flowed near his home. "Bleeding Kansas" soon attracted his attention and, with his sons, he hastened into the thickest of the fight. In August 1856, he gained a victory at Osawatomie over a larger number of Missourians who had invaded Kansas. Henceforth he was called "Old Osawatomie."

For the next few years he was engaged in an antislavery crusade and seldom came to North Elba. But he made it his headquarters and paid it an occasional visit. The four-room house, with no plaster on the walls, in which the Brown family then lived still stands, unpainted and plain.

Brown conceived of himself as the liberator of the Negro slaves. On the night of October 16, 1859, at the head of a devoted band of 23 followers, including two of his sons, he seized the United States Arsenal at Harper's Ferry, Virginia, with a view to arming Negroes who might come to his fortified camp. In the fight with the United States troops which followed, he was overpowered and taken prisoner October 18, 1859, was tried by the Commonwealth of Virginia and executed December 2, 1859.

After his death, Mrs. Brown brought his remains back to the Adirondacks. He is buried, as he requested, some 200 feet east of the farmhouse and a huge boulder is the fitting monument of the fierce old apostle of liberty. At its foot is the grave, the headstone for which

was brought from an old graveyard in New England where it had stood over the grave of his grandfather, a soldier in the American Revolution. After his death the surviving members of John Brown's family sought homes elsewhere. Now this forest farm remains almost deserted among the sheltering mountains.

Today, opinions regarding him differ almost as violently as in 1859. Was he insane? Was he a sainted martyr? Or was he, as his enemies charged, just a "horse-thief and midnight assassin?" Few question that John Brown fought, selflessly, for the great principle of freedom and was a champion of the oppressed. A very remarkable bronze statue of John Brown and a Negro boy stands at the entrance to the grounds.

It is planned to have ceremonies at this site on July 12, 1959, marking the centennial of the John Brown raid at Harpers Ferry. The twelfth is the Sunday preceding the assembling in convention in New York City of the NAACP: Leading State officials and such other prominent persons as The John Brown Memorial Association, with whom the Education Department is working closely on this project, and the Department may decide upon, will be invited.

POLITICAL "PUNCH"

FIVE factors explain why some groups pack political "punch" while others do not, according to a University of Michigan doctoral dissertation.

Its author is Philip Converse, now working on the University of Michigan Survey Research Center's 1958 elections study. The political potency of any group, Converse says, depends upon five factors: How much its members feel they "belong" to the group; how many of the group's normal interests lie in the political world; how clearly its leaders express their political views; how much political events affect the major interests of the group; and how strongly members believe politics is a legitimate activity for their group.

Obviously, the Republican and Democratic parties rank high on all five counts. And their political potency far exceeds that of any other group: the mere fact that a person considers himself a "Republican" or "Democrat" is twice as good a guide to his voting behavior as membership in any other group — labor union, racial, religious, etc.

Nonetheless, Converse's dissertation shows membership in groups outside the two major parties has considerable political significance.

In the 1956 election, for example, the Democratic share of the presidential vote was substantially higher among union members than it was among the rest of the voting population. This margin — approximately 20 per cent — held even when union members were compared with other voters of similar education, occupation, and income.

Among Negroes and Catholics, on the other hand, the influence of group membership appeared somewhat less strong than for union members in 1956. In each of these groups, the Democratic margin was reduced when voters of similar income, education, and occupation were compared.

The distinctiveness of group vot-

ing varies from one group to another and from one election to the next, Converse points out. In general, however, Catholics tend to be the least distinct, with labor unions in a middle range, and Negroes and Jews on the high side. (In 1956, conflicting political endorsements by Negro leaders reduced the distinctiveness of the Negro vote).

This finding tallies with information obtained by the Center on how close members of each of these groups feel to other members of the same group and how much interest they have in the general way their group gets along in the country.

In every instance, Converse reports, the more strongly an individual expresses a feeling of belonging (or identification) with his group, the more likely he was to think and behave in ways which distinguishes his group from others.

Even if a group does not take a particularly active part in politics, campaign candidates and issues may spotlight its interests — and influence the voting of its members.

Analysis of 1956 Congressional elections illustrates the influence of this factor. Although Catholics were one of the least distinct groups in this Presidential election, their reaction to Catholic candidates in Congressional races was clear: Whenever a Catholic ran as either a Republican or Democrat, his party picked up a 10 per cent greater share of the vote among Catholics.

The final factor influencing the political power of groups is the extent to which members feel political partisanship is legitimate for their group. Here Converse found that the more closely identified an individual was with his group, the more inclined he was to feel its political activity was proper. But both Catholics and Jews were more reluctant to accept political activity by their group as legitimate than were Negroes and union members.

How did all these factors influence the 1956 elections? Converse sums them up in this fashion.

If the labor union is one of our less cohesive groups, its Democratic vote is well maintained by the transmission of clear political standards from a relatively centralized leadership. If the Negroes, extremely cohesive and almost unanimous in their belief in the legitimacy of group political activity, currently enjoy a potential for high vote distinctiveness, the conflict in leadership standards in 1956 served to cut away the group vote. In contrast, the Catholics are low on every factor. Cohesiveness is not strong, and there is resistance to group instrusion in politics. Given little active transmission of group political standards as well, the absence of a distinctive Catholic presidential vote in 1956 is only to be expected.

CATHOLIC INTERRACIALISM

FATHER John LaFarge, S. J., made sage this comment (*Community*, November, 1958) in addressing the First National Catholic Conference for Interracial Justice:

Essential to the Catholic interracial movement is the idea of joint or common action, among all concerned. Such common action is the very lifeblood of our movement: that we pray together, study together, work together, as far as is humanly possible. For this reason

we cannot be content to abandon the burden of the movement entirely to either group or any one group. This is not a question of white men laboring to improve the conditions of the Negro's life — or the Mexican's, or the Puerto Rican's or the American Indian's, or the Oriental's. Nor is it the reverse, the minority element struggling angrily and unaided to obtain decency and justice. On the contrary, it is a question of all of us working for a common goal: for the common good of the community, for those public matters which are our joint interest. For if one member of our body suffers, then all suffer alike. Racial prejudice or discrimination are as much a curse to those who inflict them upon a minority group as they are upon the victims themselves. It means that the victims of prejudice cannot assume a martyr's pose, and place all the burden upon their oppressors. They, too, have the grave responsibility to work for the common good of all.

It means not only working with one another for a common good, in a racial sense, but it means working with all people of good will, wherever and whenever we can find them. And for the very purpose of such co-operation, it is imperatively necessary that we, as Catholics, should be equipped with our own adequate form of organized effort.

TWO NEWS ITEMS

HERE are two tidbits (New York *Post*, November 30, 1958) for connoisseurs of American racialism:

Louisville, Ky., Nov. 29 (AP)— The Mayor of Kingston, Jamaica, says she was grossly insulted yesterday when refused service in a Louisville drugstore.

Mrs. Iris King, visiting this country as a guest of the U. S. State Dept., said she had asked for a cup of coffee and was told:

"We don't serve colored people."

"I was told that I could not be served at the counter and would have to take it out to drink," she said.

She called it a "humiliating experience, and after remonstrating for a while I just left."

Vincent Rizzo, assistant manager at the Walgreen store, said he had received no complaint and was unaware the incident happened.

However he said the store's policy is to provide "carry-out service only for colored customers."

The 43-year-old Mayor spent Thanksgiving with Mrs. Abbie Clement Jackson, a member of the National Board of United Church Women, which helped arrange Mrs. King's tour.

* * *

AMERICA '58—The Boston Celtics and the Minneapolis Lakers went down to Charlotte, N. C., to play an exhibition but the quaint local customs wouldn't permit the seven Negroes on the two basketball squads to stay in the same hotel with their white teammates.

Red Auerbach, the Boston coach, singled out his own towering center, Bill Russell, by way of commenting on the thing:

"One day the State Dept. asks Russell to tour the world as a goodwill ambassador for the United Sates and the next day the guy has trouble finding a place to sleep and eat in the United States. Go figure that out."

LOUIS E. PASCO, SR., *80-year-old officer and member of the Boston, Massachusetts, branch receives an NAACP life membership plaque from Kivie Kaplan (R), chairman of the NAACP life membership committee. Mr. Pasco was voted an honorary life membership in the NAACP by the NAACP board "in token of its esteem and gratitude for your part in the Kathrine Jones bequest." Impressed by the facts Mr. Pasco gave her about the NAACP, Miss Katherine Jones of Boston left the Association $50,000 in her will.*

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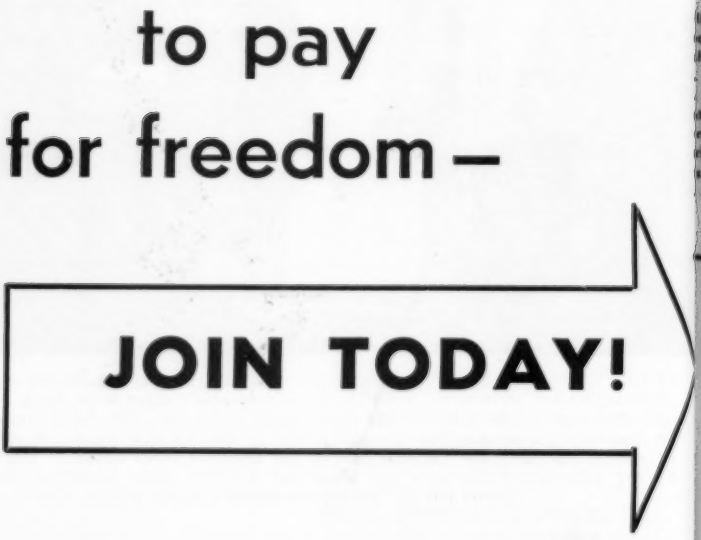
small price
to pay
for freedom –



Freedom, because it is invaluable, is not easily won. It is a costly commodity . . . costly in time, in sweat, in tears, in money. Many Americans have sacrificed to the utmost in this crucial struggle for full citizenship rights. Can you do less than support the organization which stands for full freedom for colored Americans? Join the NAACP as a Life Member today!

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Editorial

JUBILEE

IF we do not stretch historical parallels unduly, valuable inspiration and guidance can be derived from them. Mankind is one in most essential respects, and the diversities that accompany human development in different centuries and localities appear tremendous only in the immediate perspective. Viewed from a distance or from a more remote period, it is identity rather than divergence which makes the greatest impression. The clearest perspective of all, of course, is in the eyes of God, to whom all men are brothers.

Thus, we are not surprised to find that the first civil rights organization came into being some four thousand years ago, in Egypt. It consisted, so far as we are told, of only two members, Moses and Aaron, and it had no paid staff. But its objectives and many of the problems it faced were analogous to those faced by the oldest of contemporary civil rights organizations, the NAACP, at the time it began its work fifty years ago.

MOSES and Aaron treated with Pharaoh for the civil rights of the oppressed Jewish minority, above all for the fundamental right of personal freedom and the right to go as they pleased. Moses and Aaron were refused, and the Jews were subjected to cruel reprisals for daring to seek their God-given rights. In the twentieth century, men are being subjected to reprisals in South Carolina, in Alabama, in Mississippi and elsewhere in the Deep South for the very same reason.

Moses and Aaron had not only Pharaoh and the Egyptians to fight: they had to contend with the laggards and cowards in their own ranks; with those Jews who had managed to make a good thing out of the system of oppression which kept their brothers down. The Egyptians made effective use of certain Jews whom they set up as petty "leaders" and who were thus dependent on the favors of the oppressors. Some of these Jews fought Moses bitterly, declaring that he should not have made Pharaoh angry and thereby made life more difficult for the Jews.

You who read these words will recognize the parallels with our own time, when the NAACP is attacked as a "troublemaker" and as responsible for southern tension and violence because it insists on justice. You will recognize also the similarity between the favored Jews who fought Moses and those Negroes of today who condone or support segregation because they benefit from the *status quo* and from staying in the good graces of the white supremacists.

FOR many reasons, and for these reasons in particular, the Biblical roots and parallels of the NAACP's work are most strikingly manifested in the celebration of our Golden Anniversary this year. It was a fifty-year span which the ancient Jews were specifically enjoined by God to observe, as a testament to His guidance through the weary wanderings and heartbreaking obstacles which had marked their road to freedom. In the book of *Leviticus* (25:10) the children of Israel were thus commanded: "Thou shalt hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you."

How wonderfully appropriate it is, therefore, in the 150th anniversary year of the birth of Abraham Lincoln and in the 100th anniversary year of the death of John Brown, that the National Association for the Advancement of Colored People will proudly observe its Jubilee Year, the fiftieth year of its matchless fight for freedom, justice and equality for all men.

THE NAACP GOLDEN JUBILEE

1909 — 1959

★ ★ ★

DON'T FRET—FIGHT BY JOINING THE NAACP
TO MAKE THE NEGRO FREE BY '63

★ ★ ★

Plan Now to Attend

THE 50th ANNIVERSARY CONVENTION
OF THE NATIONAL ASSOCIATION
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Convention Sessions Will Be Held In

THE NEW YORK COLISEUM
COLUMBUS CIRCLE, NEW YORK CITY

MONDAY, JULY 13 *through* SUNDAY, JULY 19

Negro Actors Star In Off-Broadway Play

To see "The Man Who Never Died" last November at The Jan Hus in East 74th Street, New York City, is like rediscovering something admired and lost sight of. The play, written by Barrie Stavis and directed by Robert Mayberry, is about Joe Hill, IWW organizer, who was born in Sweden in 1881 as Joseph Hillstrom, but who became in America, which he reached at the age of 21, "the beloved troubadour of itinerant workers." Joe Hill was tried on a trumphed-up charge of murder in Utah and executed on November 19, 1915. His best remembered song is "Pie in the Sky."

RICHARD WARD

"The Man Who Never Died" is a fine play and whether you classify it as a human interest story or an exposure of judicial murder it is historically true. The plays most touching moment is when Joe Hill faces a state pardon board whose members are enameled against all pleas for justice and fair play. The copper king controls the machinery of justice and not even the state pardon board dares go contrary to his wishes.

Three fine Negro actors are among the thirty-four members of the cast —Richard Ward, Dorothy Butts, and Kenneth Whitlock. Richard Ward was on tour in "The Member of the Wedding" with Ethel Waters, in the film "Edge of the City" and in "The Green Pastures on Television." Dorothy Butts was in "Take a Giant Step" and the television version of "The Green Pastures." Kenneth Whitlock's acting career goes back to 1954 when he appeared as "Brody" in "Detective Story." He has also appeared in "The Rose Tattoo," "Crime and Punishment," "The Philadelphia Story and many other plays.

Mark Gordon plays Joe Hill. He was on Broadway in "Compulsion," appeared as the square-dancer in "Desire Under the Elms" and also in "Mister Roberts." He also appeared in the off-Broadway production of O'Neill's "The Iceman Cometh."

"The Man Who Never Died" is probably the first play about trade-union struggles in the USA seen as history. Until now all plays about unions urgently pleaded a cause, urged action as much as Joe Hill's own songs and speeches ever did. Barrie Stavis has attempted to avoid in this case agitational propaganda of the kind that flourished in the 1930s. He has sought to write a play about labor struggles of the past, as objectively historical as will be his next play about John Brown and the Abolitionist movement.

Dorothy Butts and Kenneth Whitlock, actors in "The Man Who Never Died."

Along the N.A.A.C.P. Battlefront

AFRICAN CONFERENCE HAILED

"THE rise of the African peoples to the status of free nations has inspired Americans of African descent and others of our fellow citizens who love freedom for freedom's sake," wrote NAACP executive secretary Roy Wilkins in a message of greetings to the All-African People's Conference in Accra, Ghana, December 5-12.

"The emergence of independent African states and the struggle of other peoples to attain that state have aided us in our crusade in this country," the NAACP leader told Dr. Kwame Nkrumah, Prime Minister of Ghana, to whom his message was addressed.

In extending greetings to the conference on behalf of the NAACP, Mr. Wilkins expressed regret "that we will be unable to be represented by an official observer, but the hearts of our members are with you and with those who gather to consider the next steps to freedom for the peoples of Africa."

Summarizing the status of race relations in the United States today, Mr. Wilkins said it would be a mistake to think that Little Rock, bombings and discrimination present "a true picture of America's treatment of its Negro citizens. We have no desire to gloss over or excuse these practices, but it is accurate, we believe, to emphasize that they do not represent either national policy or the sentiment of the vast majority of white Americans."

The message, dispatched on December 1, pledges "our continuing interest and our cooperation in such ways as may be feasible and effective to the end that subjugation, exploitation and discrimination based upon race and color may be abolished."

NAACP PENSION PLAN

For the first time in the half-century history of the National Association for the Advancement of Colored People its employees are covered by a retirement annuity plan and a group life insurance plan, Roy Wilkins, executive secretary, announced in November.

Both plans are wholly financed by the Association at no expense to the employee. Death benefits of $2,000 are provided for the beneficiaries of women workers and of $5,000 for the beneficiaries of male employees.

Cecil Layne

PRESIDENT *Arthur B. Spingarn (center) of the NAACP congratulates four crewmen of the* S. S. United States *who are conducting an NAACP membership campaign aboard their ship. To date they have reported more than $865.00 toward their goal of $1000.00 and this includes three life membership payments. Pictured (from L) are James Plater, Guillermo Ryan, Mr .Spingarn, John A. Dudley, who has subscribed to a life membership, and Oswald Bonitto. Campaign chairman Heriberto Borrero is not pictured.*

The retirement annuity plan provides a pension at the age of 65 to supplement social security benefits. The plan covers all employees 30 years of age and over who have worked for the Association for a minimum of five years. Forty employees, nearly two-thirds of the staff, are now covered.

CONTRIBUTIONS

THE students and teachers of Roosevelt High School, Gary, Indiana, have raised $750 in memberships and contributions for the NAACP. The student organization, under the faculty supervision of Mrs. Mabel

Cecil Layn

THE BROOKS METHODIST MEMORIAL CHURCH *of St. Albans, Long Island, receives its NAACP life membership plaque. Pastor Rev. Charles Carrington (L) receives plaque on behalf of his church from NAACP president Arthur B. Spingarn. Cleo Green, president of Methodist Men of the church and who led in the raising of the $500 for the membership, is at Mr. Spingarn's left.*

Haywood, raised $350 among the students. The remaining $400 was received from the teachers in contributions and membership fees.

In a letter of transmittal, H. Thedore Tatum, principal of Roosevelt High, told NAACP executive secretary Roy Wilkins that the contributions are "our tribute to the effective work which is being done by the NAACP in behalf of school integration. We shall continue to help in this worthy cause as opportunity may permit."

The Gary NAACP branch is in the midst of a year-end campaign to recruit 3,000 members. The memberships enrolled in the Roosevelt High drive will be included in the branch total.

* * *

With payment of $500, the Northwest Baptist Church of Philadelphia

Pennsylvania, has become one of the nation's first churches to fulfill its pledge to the NAACP Golden Anniversary Fund project under the direction of Dr. J. Raymond Henderson, pastor of the Second Baptist Church of Los Angeles.

Presentation of the check was made to NAACP church secretary Edward J. Odom, Jr., at the regular Sunday service on November 16. In making the presentation, Rev. William H. Anderson, minister of the congregation, said that "the current integration crisis placed a moral obligation on the group to exhibit this tangible expression of concern even in advance of the 1959 convention when the pledges to the project are due."

Last summer, Dr. Henderson made a nationwide tour enlisting support of the churches for the project which he originated in his own church. The project seeks $100,000 from the churches for presentation to the NAACP at the Association's 50th anniversary convention in New York City next July.

Also participating in the presentation ceremonies at Northeast Baptist Church were Judge Theodore O. Spaulding, member of the NAACP's national board of directors; Charles Shorter, executive secretary of the Philadelphia NAACP branch; Saylor Ruffin, chairman of the church's board of deacons; and Dr. Arthur Rankin, church editor of The Philadelphia *Tribune*.

* * *

The Brooks Memorial Methodist Church of Jamaica, L. I., has joined the growing list of churches enrolled as life members of the NAACP. The $500 for purchase of the membership was raised by Methodist Men, a church club of which Cleo Green is president.

Attending ceremonies marking the event on November 9, NAACP executive secretary Roy Wilkins expressed the Association's appreciation of the role of the church in the support of civil rights. He felicitated the pastor, Rev. Charles Carrington, and the club for taking a part in efforts to eliminate racial discrimination and segregation. Music was provided by the Gardner C. Taylor Glee Club of Concord Baptist Church in Brooklyn.

PUBLICITY ASSISTANT

MR. Wilkins has announced the appointment of Jesse L. DeVore as an assistant in the NAACP department of public relations.

Mr. DeVore, a former reporter on the New York *Amsterdam News* and the New York *Age*, was graduated in 1955 from Rutgers University where he majored in journalism and sociology. A native of Metuchen, N. J., he has also been employed as a general assistant in the public information department of the United Negro College Fund and a junior copywriter at John Shrager, Inc., a New York advertising agency.

In his new post he will work under the supervision of Henry Lee Moon, the Association's director of public relations. He began work on December 8.

What the Branches Are Doing

California: West Coast branches were mobilized last fall to secure 100,000 signatures on a petition to President Eisenhower calling upon the President to use every means at his disposal to uphold the supremacy of the law in the face of lawlessness and threats of violence. It also called upon the President to use fearlessly the entire resources of moral and legal power at his command to place the full authority of the United States government behind the enforcement of civil rights for all citizens of this nation.

Connecticut: Mayor Webster C. Givens of Stamford issued a proclamation praising the STAMFORD branch, parts of which read:

"City of Stamford by His Honor Webster C. Givens, Mayor, Proclamation: Adhering to and believing in the fundamental principle that all men are created equal and thereby equal opportunity to enjoy and exercise every right and privilege granted and accorded to various citizens, it is absolutely necessary and desirable that the citizens of Stamford recognize the inherent freedom of all men. As each segment of our population advances so does the City as a whole, for Stamford is no greater or stronger than its smallest or weakest ethnic group. . . .

"No organization has been more diligent and persistent in pursuing proper and legal means to safeguard the rights of all minority groups than the *National Association for the Advancement of Colored People.* The results of their unceasing efforts have endured to the benefit of all Americans.

"In recognition of their meritorious service, I hereby designate November, 1958 as *National Association for the Advancement of Colored People Membership Month.*

"I urge each of our citizens to evince their moral support of the great service being rendered by the NAACP, by becoming a member or making some worthy contribution, for it is axiomatic that without the support of many, the active efforts of a few cannot long endure. And in our fight for real democracy, the National Association for the Advancement of Colored People is an organization of vital importance.

"Given under my hand and seal of the City of Stamford this 31st day of October, in the year of our Lord, Nineteen Hundred and Fifty-eight."

Delaware: The Kent county branch, now the CENTRAL DELAWARE branch, recently formed a credit union, according to the Credit Union National Association (CUNA). CUNA reports that there are now more than twenty of these financial self-help organizations serving NAACP members.

Illinois: State president Dr. L. H. Holman of Joliet addressed a meeting sponsored by the DANVILLE branch on November 3. The speaker stressed the need for Negroes to prepare themselves to live in the modern machine age.

Rev. R. A. Culp, pastor of the Church of God, was chairman of the meeting; Rev. G. R. Wilkins, pastor of the Greater Shiloh Baptist church, gave the invocation; Rev. W. E. Wharton, branch vice-president, gave the welcome address; and branch president Theo Smith gave the response.

Iowa: Theme of the nineteenth annual conference of the STATE CONFERENCE, October 4-5, was "Developing New Techniques to Promote Principles of the NAACP." Representatives from seven branches attended the conference, highlights of which were the "Four F Banquet," with vice-president Russell Lasley of the United Packinghouse of America as the speaker; and a mass rally in the St. Paul AME church, which was addressed by Mildred Bond of the national office.

State conference officers for 1958-59 are A. P. Trotter, president; Mrs. DeEdwin White, first vice-president; George Cooper, second vice-president;

RECEIVES TRIBUTE—*NAACP executive secretary Roy Wilkins presents a tribute from the Arkansas State Conference to Mrs. Birdie Williams, president of the North Little Rock, Arkansas, branch. The award was for outstanding services rendered during the Little Rock school crisis. The man at right is not identified.*

James Samuels

FIRST *fall meeting of the Flairettes Social Club of St. Albans, Long Island, held in the home of Mrs. Thelma Dukes, treasurer. This club is a subscribing life member to the NAACP. First row (from L): Mrs. Valeria Norman, Mrs. Marianne Williams, president; Mrs. Thelma Dukes; and Mrs. Martha Marshall, secretary. Second row (from L): Mrs. Adnisia Penn, Mrs. Toni Boone, Mrs. Gertrude Robinson, Mrs. Marjorie Nicholas, Mrs. Lawrence Jones, and Agnes Bailey.*

NAACP *executive secretary Roy Wilkins receives a $500 check from officers of the Utopia Neighborhood Club, Inc., for the club's life membership in the NAACP. Pictured (from L) are Mrs. Irene Purdue, secretary; Mrs. Sophronia Tilghman, Mrs. Mollie Smith, chairman of the entertainment committee and Wilhelmina Adams, president.*—Popsie Photo

Bessye Green, third vice-president; Rosa Hamilton, recording secretary; Ruth Toomes, corresponding secretary; and Viola Gibson, treasurer.

Kentucky: Membership goal of the LOUISVILLE branch was exceeded by 900, more memberships than received in any previous branch drive.

Success of the Louisville drive was due to branch adoption of a plan worked out by Attorney James A. Crumlin, president of the Kentucky State Conference. The drive was in charge of twelve teams, each sponsored by a contestant for the title of "Miss NAACP of Louisville." The winning teams, known as the "Gladiators" and captained by George A. Trice, got more than 900 memberships. Mary Elizabeth Shontee, a Nazareth college senior and former chairman of the branch youth membership committee was crowned "Miss NAACP of Louisville."

Massachusetts: The New England Regional Conference and the BOSTON branch co-sponsored a housing clinic on November 1, 1958, in Freedom House, Roxbury. Theme of the clinic was "This is where we stand! Where do we go from here?"

Frank W. Norris, Jr., chief of development, Massachusetts State Housing Board, and Mrs. Florence Lopez of Providence, R. I., a member of the New England Regional Housing Committee, presided over the morning and afternoon sessions. Mrs. Ruth Batson, president of the New England Regional Conference, and R. Wilbur Bright, chairman of the executive committee of the Boston branch, gave the welcome remarks. Charles Abrams, chairman of the New York State Commission Against Discrimination, gave the keynote address.

Panelists were Frank Simpson, executive secretary of the Connecticut Civil Rights Commission; Charles Day, executive secretary, Rhode Island Committee Against Discrimination; and Walter Carrington, commissioner, Massachusetts Commission Against Discrimination.

The youth work committee of the conference sponsored a career day at the Arsenal school in Hartford, Connecticut, on October 25, 1958.

The Danbury branch held a "Fight for Freedom" tea on October 26 at the Danbury War Memorial.

The Merrimack Valley branch held its 4th Annual "Life Membership Banquet" on October 24 at the YMCA in Haverhill, Mass. Mr. James A. Johnson, school Committeeman of Tewksbury, Mass., was guest speaker. An "Acquaintance Tea" and program was also sponsored by the Merrimack Valley branch on November 16 at the United Baptist Church in Lowell, Mass.

The Newport branch sponsored an "Autumn Tea" on October 26 at the Mary Street YWCA. Mr. Charles O. O'Connor spoke on "Has Education Failed To Meet The Challenge of Our Democracy."

The Berkshire county branch held a dinner for the benefit of its Educational Scholarship Fund on November 22, 1958, at St. John's Masonic Temple, Pittsfield, Mass.

The Ridgefield branch sponsored a dance, November 21, 1958, in Danbury, Conn.

The New London branch sponsored a "Fight For Freedom" dance on the night of November 14, 1958, at the Ocean Beach Park Auditorium.

The Worcester branch reported that they presented the Veterans Choral Group of Providence, R. I., in a concert to raise their quota for the Fight For Freedom Fund. On October 24 they sent a check for $200.00 to the national office.

Michigan: The GRAND RAPIDS branch was host to local political candidates at a mass meeting during last October. The branch has organized a women's auxiliary, with Mrs. Robie Jones as chairman.

The DETROIT branch has released results of an inquiry it made of congressional candidates in Michigan on two civil rights issues. The following questions were asked:

"If elected to the Congress in the November 4, 1958, election, will you pledge to vote against all bills in the next Congress aimed at curbing the authority of the Supreme Court?

"(To senatorial candidates only) If elected to the Senate in the November 4, 1958, election, will you pledge to vote on the opening day for the new Senate to adopt its own rules so that the filibuster Rule 22 can be changed?"

Minnesota: The ST. PAUL branch held a "Meet Your Candidates Program" on October 27, 1958, at the Hallie Q. Brown Community House.

FREEDOM RALLY—*Part of the crowd of more than 8,000 persons who attended the NAACP Freedom and Education Rally held in Oakland, California, last October 19.* *H. Cox*

Missouri: Mrs. Ruby Griffin of the EAST ST. LOUIS branch recently organized a branch youth council, the membership of which consists largely of students from the Lincoln high school. Council officers are Michael Ward, president; Marvin Anthony, vice-president; Carolyn Clark, secretary; Margaret Jones, Assistant secretary; Betty Berry, treasurer; and Sylvia Yancey, reporter.

Nevada: A state-wide conference of representatives from local branches was held in LAS VEGAS on November 8 to evaluate the results of state and national elections, to decide upon what bills should be submitted to the state legislature, and to strengthen and co-ordinate NAACP activities throughout the state.

Political candidates were invited to an October banquet of the RENO-SPARKS branch to discuss political issues with the branch membership and friends.

New Jersey: More than five hundred persons attended the fortieth anniversary banquet of the JERSEY CITY branch on November 2 held in the Plaza Hotel. Awards for service were made to Mrs. Eola Jett, Louise Taylor, Club La Bastions, and Rev. Eugene Avery of the Church of the Incarnation.

New York: The November 12 meeting of the CENTRAL LONG ISLAND branch received the report of the branch nominating committee; the November 15 meeting was occasion for the third branch annual turkey raffle.

The college chapter of the UNIVERSITY OF ROCHESTER is working to eliminate a discriminatory "white clause" in the by-laws of the Sigma Chi fraternity chapter at the university. This clause stipulates that all members of Sigma Chi shall be "white."

Oliver Martin, chairman of the labor and industry committee of the BRONX branch, directed a branch conference on November 8 designed to find ways to destroy the discriminatory barriers that deny equal opportunity to religious, racial, and national minorities. Speakers at the conference were Joseph Monserrat, director of the Migration Division of the Commonwealth

THIS *gala garden party given by Mrs. Catherine Basie, wife of Count Basie, for the Jamaica, N. Y., branch netted over $500 and 250 members for the NAACP. Pictured (from L) are Mrs. Alma Whittaker, branch housing chairman; Florence Lucas, branch president; and Mesdames Alston and McWhite, two branch members who worked tirelessly to make the affair a success. Other committees who worked with Mrs. Basie, but not shown, are Chester Alston, chairman branch membership committee; Mrs. Harriet Booth, Barbara Wiggins, Ruby Scott, Mrs. Helen Murray, Mrs. Marjorie Smith, Attorney William Booth, and Michael Clemmons.*

of Puerto Rico; Attorney Mary Johnson Lowe, branch vice-president; Assemblyman Ivan Warner; Henry Cartier, president Local 32E of the Building Service Employees; Carl Fields, representative of the Morris high school Child Guidance Bureau; and Leroy Fayde, business agent of the Food Handlers Union, Local 400.

Rhode Island: The forty-fifth anniversary banquet of the PROVIDENCE branch was held at Johnson's Hummocks on October 19 with executive secretary Roy Wilkins as the principal speaker. There were greetings on behalf of the branch from William Newsom, branch president; from the New England regional conference, by Mrs. Ruth Batson; and from Governor Dennis Roberts on behalf of the state. The more than 350 guests represented leaders from civic, fraternal, and religious organizations. Lewis B. Jackson was chairman of the anniversary committee.

South Carolina: the FLORENCE branch held memorial services on October 26 for five of its deceased members: MRS. BLANCHE BROOM, faithful and efficient secretary for five years, and four faithful members: KING FIELD, SCHOFIELD WILLIAMS, DR. W. L. WILLIAMS, and S. M. NETTLES.

NAACP *secretary Roy Wilkins confers with NAACP officials (from L) Wiley A. Branton, NAACP attorney in the Little Rock school suit; Mr. Wilkins; Mrs. L. C. Bates, Arkansas State Conference president; and Clarence A. Laws, NAACP field secretary.*

OFFICERS *of the recently formed Williamsburg, New York, branch which was formerly the north Bronx unit are (from L front) John H. Cooper, first vice-president; Leroy Burrett, president; Mrs. Benona Bradford, second vice-president; (standing) Raymond Jackson, secretary; Mrs. Emma Nall, assistant secretary; and Lawrence Johnson, treasurer.*

Wisconsin: Roy Wilkins was guest speaker at the annual dinner meeting of the MILWAUKEE branch on December 11. Mr. Wilkins spoke on "Arkansas, Virginia, and on Other Points South."

In addition to Mr. Wilkins' speech on racial integration in the South, the annual report of the branch was given by Fred W. Hickman, branch president.

The $5.00-a-plate dinner was held in the Fern Room of the Pfister Hotel.

College and School News

Dr. R. B. Taylor, Sr., MEHARRY MEDICAL COLLEGE '20, one of Oklahoma's outstanding dentists, has been selected "Dentist of the Year" by the National Dental Association.

The anti-tuberculosis division of Davidson county, Tennessee, has approved the renewal of a research grant of $2,160.00 for continued study of "The behavior of an altered phagocytic system to the tubercle bacillus." The recipients are Dr. Thomas W. Johnson, acting chairman of the Meharry department of microbiology, and Joseph W. Joyner, part-time instructor.

■

BENEDICT COLLEGE has received a grant of $50,900 from the National Science Foundation for support of a summer institute for high-school teachers of science and mathematics. Benedict is the only Negro college among four South Carolina institutions approved for foundation grants.

■

Dr. Horace Mann Bond of Atlanta university was one of the featured speakers at the seventy-first annual convention of the VIRGINIA TEACHERS ASSOCIATION held in Richmond, Virginia, October 28-31, 1958.

Theme of the seventy-first convention was "Opening the Doors of Today." Dr. J. Rupert Picott is executive secretary of the VTA.

■

The AFRICAN-AMERICAN INSTITUTE of Washington, D. C., announces the appointment of Gordon P. Hagbery as director of its Washington office. Mr. Hagbery had been with the United States Information Agency since 1950 and was most recently public affairs officer at Nairo-

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bi, Kenya, in charge of the United States Information Service in East Africa, 1956-58.

■

Educational station WKNO-TV's "Streamlined Reading and Writing" program has helped to stimulate plans for a World Literacy Center in Memphis, Tennessee. Dr. Frank C. Laubach will be chairman of the board of trustees.

■

VIRGINIA UNION UNIVERSITY'S school of religion will receive a $20,000 grant from the Lilly Endowment, Inc. The money is earmarked for purchasing books for a theological library. The university has already received $11,000 from the Danforth Foundation, which was used to expand library stock space.

Mrs. Antoinette Bowler Davis of Baltimore, Maryland, is the newly elected president of the Virginia Union University Alumni Association. A native of Richmond, Mrs. Davis is the first woman to be elected president of the alumni association.

■

A survey of LIVINGSTONE COLLEGE'S freshman class of 176 members reveals twenty-one ranking students, thirteen of whom are valedictorians, eight salutatorians, and eighty-four honor students in their respective high schools.

Mrs. Reba Kelsey, class of '53 and a representative of the Salisbury Livingstone alumni chapter, was crowned "Miss Alumni" during the first-half of Livingstone homecoming game with Johnson C. Smith.

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FREE PARKING

Nearly two-thirds of the white residents of metropolitan Detroit now favor school integration, according to the UNIVERSITY OF MICHIGAN'S Detroit area study.

■

FAYETTEVILLE STATE TEACHERS COLLEGE was host to the Cumberland county, North Carolina, 4-H Club on November 6, 1958. More than 700 members, with their teachers, attended from fifteen clubs.

■

Two Christmas concerts were featured in December on the ABC Radio Network's "Negro College Choirs." The choirs presented, the Male Glee Club of Lincoln university (Pa.) and the combined chorus of the Atlanta university system, are from member college of the UNITED NEGRO COLLEGE FUND.

The UNCF distributed $475,000 in November to its thirty-three member colleges and universities. This brings appropriations for 1958 to $1,386,779. These unrestricted funds are used by the member colleges for current operating expenses.

■

The International Geophysical Year was the subject of a special series of evening lectures for laymen at the AMERICAN MUSEUM-HAYDEN PLANETARIUM last fall. Walter Sullivan, *New York Times* special correspondent for the IGY, was the lecturer.

■

HOWARD UNIVERSITY conducted a three-week drive for student-aid funds in the New York City area during November. The drive, which was designed to increase the number and the size of scholarships and loans to Howard students, was conducted by Lawrence A. Hill and Frederick D. Wilkinson, field agents at the university.

■

Dorothy I. Height, president of the NATIONAL COUNCIL OF NEGRO WOMEN, has announced council plans to erect a freedom memorial to the late Mary McLeod Bethune, founder of the organization and Bethune-Cookman college in Daytona Beach, Florida.

■

DILLARD UNIVERSITY has been designated by the National Science Foundation for the second consecutive year to conduct a summer institute for high-school teachers of science. A grant of $38,500, which is $10,000 over last year's appropriation, has been made by NSF to Dillard for this purpose.

SHAW UNIVERSITY students were addressed by L. L. Lewis, educational director of the Radio Corporation of America, on November 17 on the subject of "Communications."

■

The National Science Foundation has awarded TUSKEGEE INSTITUTE a grant in excess of $230,800 in support of an academic-year institute designed to help high school science and mathematics teachers improve their subject-matter knowledge.

■

VIRGINIA STATE COLLEGE celebrated American Education Week November 9-15, with exhibits by various schools and areas of the college throughout the week. Chief speaker on November 13 was Dr. J. Rupert Picott, executive secretary of the Virginia Teachers Association.

VSC was a testing center on February 7 for the National Teacher Examinations prepared and administered annually by the Educational Testing Service at 250 testing centers throughout the United States.

■

JOHNSON C. SMITH UNIVERSITY was host in November to 144 members of a Health Institute. Prominent persons in medicine and public health served as discussion leaders.

The university opened its 1958-59 forum series in November with a talk on drama by Dr. Gladys Fords, associate professor of speech and drama at Fisk.

The university band rendered music at the opening session of the National Defense Resources Conference held in the David Ovens Auditorium in Charlotte in November.

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JAMES HENRY DUCKREY, President
Cheyney, Pennsylvania

■

According to registrar H. E. Dockins, early enrollment figures at TOUGALOO SOUTHERN CHRISTIAN COLLEGE for the first semester of 1958-59 is 435, an increase of 5.3 per cent over last year.

Registrar H. E. Dockins recently received his M. A. degree in administration in higher education from New York university. Dr. Tommie M. A. Samkange recently received her Ph.D. degree in psychology from Indiana university.

Tougaloo graduate Sammie Tuck, Jr., has been made a laboratory assistant in the departments of physical medicine, rehabilitation, and medicine at the University of Illinois college of medicine.

Tougaloo received $12,909 of the $475,000 distributed by the United Negro College Fund to its thirty-three members colleges on November

14. This makes Tougaloo's total receipts for 1958 $38,030.

■

Dr. Frank J. Cunningham, professor and chairman of the department of philosophy and religion at MORRIS BROWN COLLEGE, was elected acting president of the college on October 20 by the executive trustee board.

■

Fall enrollment figures at ATLANTA UNIVERSITY show an increase of 26 students over the 1957 first semester figures, according to registrar Dr. Paul Clifford.

Dr. Hollis F. Price, president of LeMoyne college, was principal speaker at exercises celebrating the 91st anniversary of the incorporation of Atlanta university.

Atlanta has received a grant of $239,500 from the National Science Foundation for the 1958-59 academic year. The grants will provide stipends of $3,000 each for approximately 50 teachers of high-school science and mathematics, with supplementary allowances for dependents and travel.

Gloriastene Thompson of Benton, Louisiana, has been awardd the Walter F. White scholarship, a $500 grant given by the National Alumni Association of AU to a student who is working towards the master's degree in sociology and who is interested in a career in the field of race relations.

Lester B. Granger, executive secretary of the National Urban League, gave the keynote address at the twelfth annual Supervisor's Conference on October 29.

Annual observance of religion-in-life week at MORGAN STATE COLLEGE featured the Howard choir and eight speakers, with Dr. Benjamin E. Mays, president of Morehouse, delivering the main address.

Morgan English department head Dr. Nick Aaron Ford has accepted an invitation to become a charter member of the newly established Commission on the Profession of the National Council of Teachers of English.

■

Dr. Howard Thurman, dean of Marsh Chapel and professor of spiritual resources and disciplines at BOSTON UNIVERSITY, was one of ten distinguished members of the faculty of the Boston university school of theology, to participate in a symposium on the subject, "What is the Place of Religion in the Satellite Era?"

Among recent speakers before the university's African Research and Studies program are E. A. Vasey, finance minister of Kenya, East Africa, who discussed "Modern Problems of Kenya"; and Dr. Ruth Schachter, a specialist on French West Africa, who discussed "Recent Political Developments" in French West Africa.

■

Four outstanding authorities on Africa participated in a panel discussion of that continent's part, present and future, on November 25, 1958, at THE NEW SCHOOL FOR SOCIAL RESEARCH. Sponsored by the NSSR's Center for African Studies, the panel was entitled "Africa—Past Achievements and Current Hopes."

Book Reviews

INVENTED PERSONALITY

***The Negro Personality*. By Bertram P. Karon. New York: Springer Publishing Co., Inc., 1958. vii+184 pp. $4.50.**

The Negro in America has been researched so much that it is practically impossible to study him and come up with anything new, and this is the case with Dr. Karon's little volume. Although the dust jacket makes the outlandish claim that this book is "the first to give a *precise* and *vivid* (their italics) answer to the crucial question of the Negro problem in the United States"—a statement about as true as the one that "Jonah swallowed the whale"—it only serves to reveal the ignorance of the author of the literature about the Negro, of the innumerable studies, far superior to this pitiful little monograph, that long ago dealt far more thoroughly, accurately, precisely and vividly with the Negro than anything one will find here. Thinking, like so many other whites who pretend to scholarship, that he can climb to fame on the backs of Negroes while at the same time, again like so many others, continuing to make him out to be a sub-species of mankind, the author falls back upon a number of volumes, now heavy with dust on library shelves, that have investigated Negro-white relations in this country.

Dr. Karon opens with an overview of what he calls the American caste system (not knowing that there has never been a caste system in the U.S.A., but more precisely what is called a *caste-like* pattern), then writes on what he thinks is the psychology of the Negro, spends time on the research design used in developing his data, comments on what he thinks are the personality characteristics, and ends with a very weak chapter called conclusions. The chapter on Negro-white relations at the beginning indicates that he is indeed unacquainted with his materials. He would be surprised to know how much intermingling goes on betwen whites and Negroes on an open and equal plane. But if Dr. Karon is uninformed about the social milieu in the North, he is almost totally ignorant of the Southern scene, except for the customary historical patterns which are so common as not to need restatement at this late date. But since he has relied upon some old and out of date materials—a fault common to almost everyone doing con-

temporary research on the American Negro—for a book published in 1958 on such a serious subject as he has chosen, he has overlooked the tremendous and dynamic changes that have come about both within the Negro as a person, as well as his socio-economic and political role and position in modern America.

HUGH H. SMYTHE

***The Leopard.* A novel by Victor Stafford Reid. New York: The Viking Press, 1958. 159 pp. $3.00.**

Victor Stafford Reid's *The Leopard* is an imaginative performance set in the African jungle (but written by a West Indian Negro) which seems to get quite inside a Mau Mau's mind and actions. This makes for a kind of horror tale, but the nature of the horror it provokes derives from the author's skill in presentation. Though it strains for effect at points, Mr. Reid's lyrical prose is generally marked by a directness of expression which cuts corners by means of metaphor and onomatopeia. Moreover, the author has vitalized his novellette by subtly filling it with the passion of the chase.

Indeed, the story line of *The Leopard* carries through a series of quests, one growing out of the other until the bitter end. Nebu, the protagonist, wants first a gun, for his main point is to make the white intruder beautiful in death. It develops that he must take the life of a white man to get a gun, but with this kind of getting he inherits a wound and his crippled son by Bwani Gibson's

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wife. These and a sure-footed, stalking leopard ride him throughout a dangerous and tedious walk across the desert (the crippled son literally upon his back).

Quite evidently, all this is a penalty the author imposes on Nebu for having allowed his seed to be drawn from him by Bwani Gibson's passionate wife, and Mr. Reid appears to be making the moral observation that a man must carry the fruit of his act with a woman upon his back even unto death. He certainly knows his way around in the realm of primitive emotions; he has wisely chosen his elements and worked them into his story with skill. "Both sides," ponders Nebu in reflecting on the many factors involved in the quarrel between white and black over the African land, "were full of sinners."

HENRY F. WINSLOW

***Tambourines to Glory*. A novel by Langston Hughes. New York: The John Day Company, 1958. 188pp. $3.50.**

Tambourines to Glory is the quite touching and funny story of Laura Reed and Essie Belle Johnson, two Harlem women who start their own gospel church on a corner of Lenox Avenue. Both women are on relief and both women have dreams: in Laura's case it is a mink coat; in Essie's, to bring her young daughter up from the South. Billing themselves as the Reed Sisters, they invest in a gilt-edge Bible, a tambourine, and a folding camp stool. "Including the Bible, we have invested $2.85 in this holy deal," said Laura. Singing and shaking their tambourine, the two women collected enough money to take over a reconstructed brownstone house, and finally a condemned theatre which became the Tambourine Temple. The Reed Sisters are so successful they get an elegant apartment and Laura a "dingdong daddy," Big-Eyed Buddy, who brings tragedy to the Temple.

The life Mr. Hughes describes is completely authentic. Much of the humor and the pathos of the book comes from Mr. Hughes's mastery of the Harlem idiom.

J.W.I.

***The Unted States and Africa*. Edited by Walter Goldschmidt. New York: The American Assembly, Columbia University, 1958. xiv+252 pp. $1.00 paper.**

This is a monograph containing background papers prepared for the 13th meeting of the American Assembly. It includes an introduction, projecting Africa in the 20th century, by the editor and chapters by others who are students of problems dealing with the character of American interest, racial situations and issues, culture, changing values, and political systems in Africa, as well as the potential of its economies and international trade. In addition there is an appendix containing a discussion of American governmental agency operations relating to Africa, statistical tables, maps, the final report of the Assembly's three-day May sessions, and a list of conference participants. As an edited volume the book lacks continuity and its worth is further impaired through failure to include an index; yet the book is well written, easy to read, and those wanting good insight on the subjects analyzed will find this a helpful book.

HUGH H. SMYTHE

A DEGRADING STEREOTYPE

***Willie Mae*. By Elizabeth Kytle. New York: Alfred A. Knopf, 1958. 244 pp. $3.50**

Even when some so-called educated Southern white people go North to live they do not seem to learn any sense of human relations, nor come to realize that the Negro in America is no longer the downtrodden, hat-in-hand Uncle Tom they much prefer. The author, Mrs. Kytle, is a South Carolina-born

white woman who grew up in Georgia, and although she has since moved to Columbus, Ohio — which itself is no haven of democracy for race relations —she still carries around with her the image of the "Southern darky" that is so appealing to her because no doubt it feeds Mrs. Kytle's ego to feel superior and whets her appetite for belief in white supremacy. *Willie Mae* is the kind of book that only someone like this could write — the story of "my colored maid." Under a shroud of the debasing childish trait of the Negro that covers this pseudo-biographical sketch, the author has produced a folk Negro piece nostalgic in recalling degrading stereotypes that the modern American colored person is determined shall no longer bar him from his rightful due as a citizen equal to all others.

No doubt Mrs. Kytle meant her attempt at dialect—this in itself has long been in distaste and disfavor in contemporary literature with decent-minded Americans — and destructive grammar to be homey and humorous, but only a muzzy, Southern-born white woman would unthinkingly write a book in this vein today. Although she says she wrote the volume out of a feeling of good will and with the urge to help racial matters, she is not likely ever to convince any thinking and self-respecting Negro nor sane white person that this is a fact. Just look at what she has her beloved Willie Mae project about the American Negro in the year 1958: The ignorant little Negro child who refuses to walk until the age of seven (this is to show how stupid colored children are); the "pleasure" of working in the cotton patch; being the constant butt of demeaning gibes of despicable Georgia Crackers for whom Willie Mae slaved as a domestic; the fawning and so-called admiring love for the genteel whites who expect blacks to be happy with any bone thrown their way; the wage pittance of twenty-five to fifty cents a week for child labor; the poverty of slum living and undernourishment from poor eating; the superstitious buffoonery of earthy religious practice and wake wailing; the free-and-easy-no-morals marital pattern; a touch of the lynching bee hastily skimmed over (this would reflect negatively on the angelic white people); the cutting, shooting, fighting prototype of the ghetto-crazed black man; the belief in and influence of ghosts from the dead; the grateful acceptance of hand-me-downs from "good white folks," and more and more of this sort of degrading picture of the Negro of a by-gone day is what Mrs. Kytle takes such delight in writing about. Can't you just hear Mrs. Kytle saying in superior fashion to her friends at the bridge table, "Aren't they the most lovable things; so childlike!"

The Negro is supposed to glow with glee and look upon this book as a lovable yarn. But little does Mrs. Kytle know that it is but mirrors her own racial prejudice, which goes deep, and which only serves to reflect her lack of real knowledge about the Negro today.

HUGH H. SMYTHE

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